organised self-ignorance; it is only by going within
and seeing these things at their source that we can
get out of this obscurity and tangle.
For a larger mental being is there within us, a
larger inner vital being, even a larger inner
subtle-physical being other than our surface body-
consciousness, and by entering into this or becoming
it, identifying ourselves with it, we can observe the
springs of our thoughts and feelings, the sources and
motives of our action, the operative energies that
build up our surface personality. For we discover
and can know the inner being that secretly thinks
and perceives in us, the vital being that secretly feels
and acts upon life through us, the subtle-physical
being that secretly receives and responds to the
contacts of things through our body and its organs.
Our surface thought, feeling, emotion is a
complexity and confusion of impulsions from
within and impacts from outside us; our reason,
our organising intelligence can impose on it only an
imperfect order: but here within we find the
separate sources of our mental, our vital and our
physical energisms and can see clearly the pure
operations, the distinct powers, the

composing
elements of each and their interplay in a clear light
of self-vision. We find that the contradictions and
the struggles of our surface consciousness are largely
due to the contrary or mutually discordant
tendencies of our mental, vital and physical parts
opposing and unreconciled with each other and
these again to the discord of many different inner